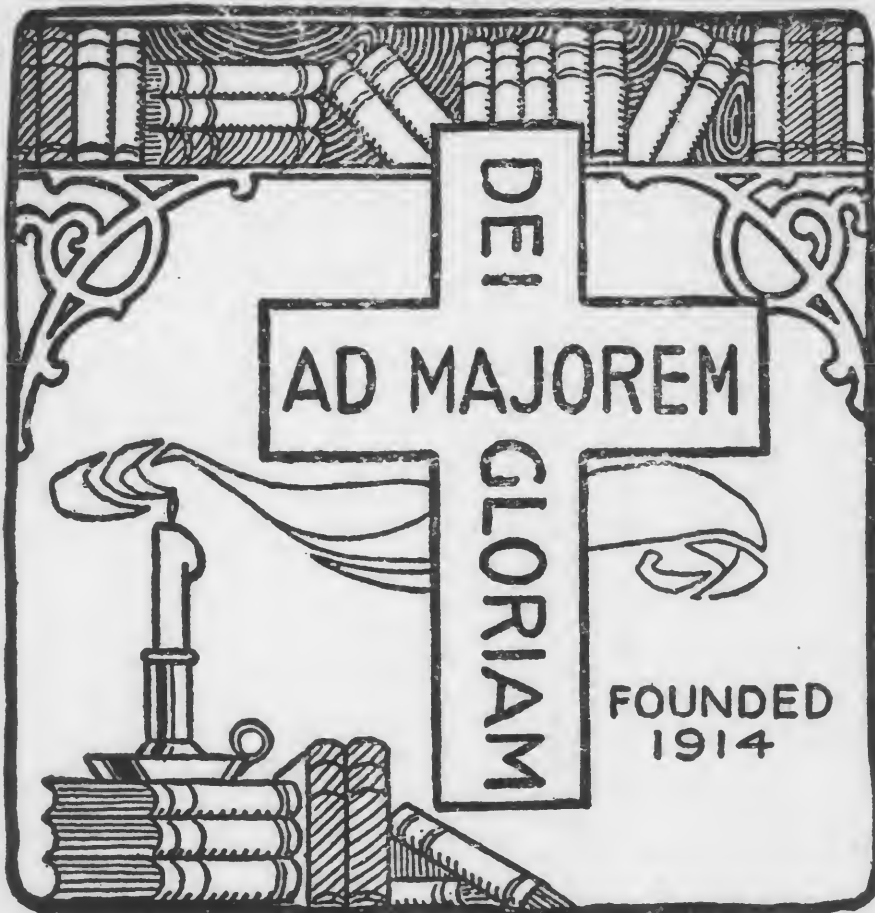


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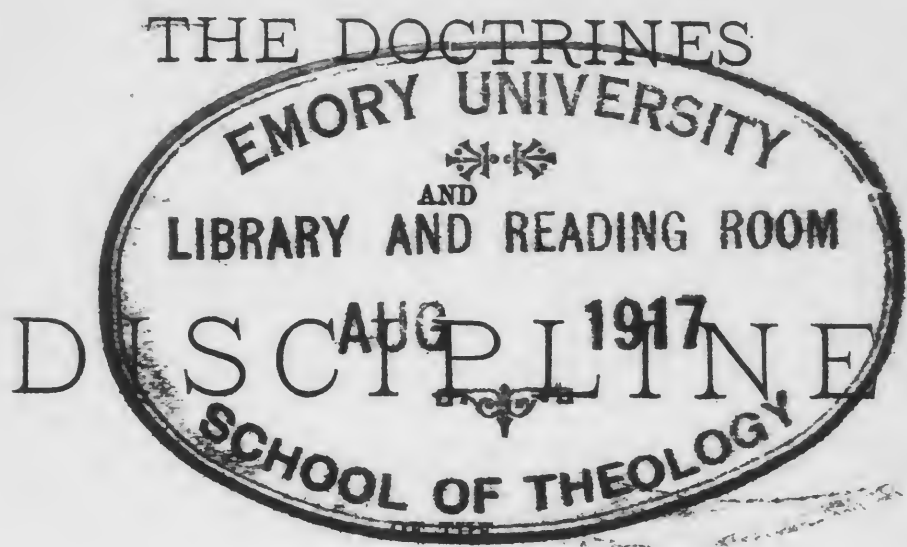


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METHODIST EPISCOPAL CHURCH.

1884.

WITH AN APPENDIX.

EDITED BY BISHOP HARRIS.

NEW YORK:
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EPISCOPAL ADDRESS.

To the Members of the Methodist Episcopal Church :

DEARLY BELOVED BRETHREN: We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it; and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people." These are the words of John and Charles Wesley.

In the year 1766 Philip Embury, a Wesleyan Local Preacher from Ireland, began to preach in the city of New York, and formed a Society of his own countrymen and the citizens; and in the same year,

Thōmas Webb, a captain in the British army, and also a Wesleyan Local Preacher, preached in a hired room near the barracks. About the same time Robert Strawbridge, another Local Preacher from Ireland, settled in Frederick County, in the State of Maryland, and preaching there, formed some Societies. The first Methodist church built in America was erected in New York in 1768. In 1769 Richard Boardman and Joseph Pilmoor, two itinerant Wesleyan Preachers of England, were sent to America by Mr. Wesley. These were the first Methodist Traveling Preachers on the Continent. In the latter end of the year 1771 Francis Asbury and Richard Wright, of the same country and order, were sent over.

We believe that God's design in raising up the Methodist Episcopal Church in America was, to reform the continent and spread Scriptural holiness over these lands. As a proof hereof, we have seen since that time a great and glorious work of God extending throughout all the United States and Territories, and throughout the British possessions of North America; and the

planting of successful Missions in South America and in Mexico. Moreover, the Methodist Episcopal Church, in its organic form as well as spiritual power, has been successfully planted in Africa, Asia, and Europe, and God has given her great prosperity in those countries.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern Churches.

We wish this little publication may be found in the house of every Methodist, and the more so as it contains the Articles of Religion, maintained more or less, in part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our Doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Holy Scriptures, to understand the Articles of Religion and

the Rules of the Church to which you belong.

We remain your very affectionate
Brethren and Pastors,

THOMAS BOWMAN,
WILLIAM L. HARRIS,
RANDOLPH S. FOSTER,
ISAAC W. WILEY,
STEPHEN M. MERRILL,
EDWARD G. ANDREWS,
HENRY W. WARREN,
CYRUS D. FOSS,
JOHN F. HURST,
WILLIAM X. NINDE,
JOHN M. WALDEN,
WILLARD F. MALLALIEU,
CHARLES H. FOWLER.

NOTE.—In the head lines of the following pages the No. of the paragraphs (§§) therein contained is shown by placing on the left-hand page the *first* No. on the page, on the right hand page the *last* No.; thus showing all the paragraphs contained on the two pages facing each other.—EDITOR.

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DOCTRINES AND DISCIPLINE
OF THE
METHODIST EPISCOPAL CHURCH.

PART I.
ORIGIN, DOCTRINES, AND RULES.

CHAPTER I.
ORIGIN, ARTICLES OF RELIGION, AND GENERAL
RULES.

Origin of the Methodist Episcopal Church.

¶ 1. The Preachers and Members of our Society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian Sacraments, as several of the Clergy had forsaken their Churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

¶ 2. In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth by the means of the Methodists, determined to ordain Ministers for America; and

for this purpose, in the year 1784, sent over three regularly-ordained Clergymen; but, preferring the Episcopal mode of Church Government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a Presbyter of the Church of England, for the Episcopal Office; and having delivered to him letters of Episcopal Orders, commissioned and directed him to set apart Francis Asbury, then General Assistant of the Methodist Society in America, for the same Episcopal Office, he, the said Francis Asbury, being first ordained Deacon and Elder. In consequence of which the said Francis Asbury was solemnly set apart for the said Episcopal Office by prayer, and the imposition of the hands of the said Thomas Coke, other regularly-ordained Ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said THOMAS COKE and FRANCIS ASBURY as their Bishops, being fully satisfied of the validity of their Episcopal Ordination.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

¶ 3. There is but one living and true God, everlasting, without body or parts, of infinite power,

wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

¶ 4. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. *Of the Resurrection of Christ.*

¶ 5. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

¶ 6. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

¶ 7. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are :

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

¶ 8. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ,

who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God. by Moses, as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

¶ 9. Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

¶ 10. The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

¶ 11. ARTICLES OF RELIGION.

IX. *Of the Justification of Man.*

¶ 11. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

¶ 12. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

¶ 13. Voluntary works—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

¶ 14. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

¶ 15. The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

¶ 16. The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of Speaking in the Congregation in such a Tongue as the People understand.*

¶ 17. It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

¶ 18. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation : but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi, 29.

XVII. *Of Baptism.*

¶ 19. Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The Baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

¶ 20. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, over-

throweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds.*

¶ 21. The Cup of the Lord is not to be denied to the Lay People; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

¶ 22. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

¶ 23. The Ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

¶ 24. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

¶ 25. The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the Delegates of the People*, are the Rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

¶ 26. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

*As far as it respects civil affairs, we believe it the duty of Christians, and especially of all Christian Ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our Preachers and People, who may be under the British or any other Government, will behave themselves as peaceable and orderly subjects.

XXV. *Of a Christian Man's Oath.*

¶ 27. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

THE GENERAL RULES.

THE NATURE, DESIGN, AND GENERAL RULES OF OUR UNITED SOCIETIES.

¶ 28. In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them;

and they always concluded their meeting with prayer suited to their several necessities.

¶ 29. This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

¶ 30. That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in a Class, one of whom is styled *the Leader*. It is his duty,

§ 1. To see each person in his Class once a week at least; in order, (1.) To inquire how their souls prosper. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what they are willing to give toward the relief of the Preachers, Church, and poor.*

§ 2. To meet the Ministers and the Stewards of the Society once a week; in order, (1.) To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved.

* This part refers to towns and cities, where the poor are generally numerous, and Church expenses considerable.

(2.) To pay the Stewards what they have received of their several Classes in the week preceding.

¶ 31. There is only one condition previously required of those who desire admission into these Societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

¶ 32. It is therefore expected of all who continue therein, that they shall continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slave-holding; buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

¶ 33. It is expected of all who continue in these Societies that they shall continue to evidence their desire of salvation,

Second: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving, or

exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them *only*.

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely*, for the Lord's sake.

¶ 34. It is expected of all who desire to continue in these Societies that they shall continue to evidence their desire of salvation,

Third: By attending upon all the ordinances of God; such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures;

Fasting or abstinence.

¶ 35. These are the General Rules of our Societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

Temperance.

¶ 36. Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political

economy, and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject, (¶ 32,) and affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the Family, the Church, and the State.

Slavery.

¶ 37. We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately

¶ 38. BAPTISM AND THE LORD'S SUPPER.

admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

Baptism and the Lord's Supper.

¶ 38. Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.

¶ 39. We will on no account whatever make a charge for administering Baptism, or for burying the dead.

¶ 40. Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling, be permitted to receive it either standing or sitting.

¶ 41. No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a Member of our Church.

Rules Relating to Marriage.

¶ 42. Many of our Members have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

¶ 43. To discourage such marriages, 1. Let every Preacher publicly enforce the Apostle's

caution, "Be ye not unequally yoked together with unbelievers." 2 Cor. vi, 14. 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

¶ 44. In general a woman ought not to marry without the consent of her parents. Yet there may be exceptions. For if, 1. A woman believe it to be her duty to marry: if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist Preacher ought not to be married to her.

¶ 45. We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power, of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

Divorce.

¶ 46. No divorce, except for adultery, shall be regarded by the Church as lawful; and no Minister shall solemnize marriage in any case where there is a divorced wife or husband living: but this Rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage.

Concerning Dress.

¶ 47. Let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array." 1 Tim. ii, 9.

PART I.—CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

Receiving and Dismissing Members.

¶ 48. In order to prevent improper persons from gaining admission into the Church, and in order to the exercise of the power of godly admonition and discipline,

§ 1. Let great care be taken in receiving persons on Trial, and let no one be enrolled as a Probationer in the Church unless he give satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people.

§ 2. Let the Preacher in Charge and the Class Leaders see that all persons on Trial be early made acquainted with the Doctrines, Rules, and Regulations of the Methodist Episcopal Church.

§ 3. Let no one be received into Full Membership in the Church until such person has been at least six months on Trial, and has been recommended by the Leaders and Stewards' Meeting, or where no such meeting is held, by the Leader, and has been baptized, and who shall, on examination by the Preacher in Charge before the Church, give satisfactory assurances both of the correctness of

¶ 48, § 4. RECEIVING AND DISMISSING MEMBERS.

his faith and of his willingness to observe and keep the rules of the Church.* Nevertheless, if a Member in good standing in any other Orthodox Evangelical Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into Full Membership.

§ 4. All acceptable Members of the Church, desiring to remove their Membership from one Circuit or Station to another, are entitled to a Certificate; but until they are received into another Charge, or Church in another place, they shall be answerable for their conduct to the Circuit or Station from which the Certificate was given. After the depositing of such Certificate with another Charge, they shall be responsible for any misconduct of which they may have been guilty, during the time they held such certificate, to the Charge which they shall have joined. But a Member holding a Certificate cannot avoid trial by presenting his Certificate to another Church, after charges have been preferred against him, but shall in such case be amenable to the Church from which he received his Certificate.

§ 5. Certificates of removal must be signed by

* Persons baptized in Infancy must publicly assent, before the Church, to the Baptismal Covenant. The rebaptism of persons known to have been previously baptized is inconsistent with the nature and design of Baptism as set forth in the New Testament.

the Preacher in Charge, or if there be no Preacher in Charge, by the Presiding Elder of the District, and shall be in the following form: "*This certifies that A. B., the bearer, is an acceptable member of the.....Methodist Episcopal Church in....., and is affectionately commended to the fellowship of the Methodist Episcopal Church in..... or in any other Church, to which he may present this Certificate. When admitted to another Charge, his relation to this Charge will cease.*"

§ 6. This Certificate of Church Membership shall not be valid for a longer period than one year; but if for any cause it has been impracticable to present the Certificate within one year, it may be renewed by the Preacher in Charge of the Church from which it was received.

§ 7. Let the Preacher in Charge and the Committee on Church Records be careful to see that the names of all persons received into the Church are duly recorded; and the Preacher in Charge shall report at each Quarterly Conference all changes that have occurred in the Membership during the quarter.

The Relation of Baptized Children to the Church

¶ 49. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore

graciously entitled to Baptism; but as Infant Baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for Baptism, that they will use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

¶ 50. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

¶ 51. The Preacher in Charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence.

¶ 52. The Preacher in Charge shall organize the baptized children of the Church, at the age of ten years or younger, into Classes, and appoint suitable Leaders, (male or female,) whose duty it shall be to meet them in Class once a week, and instruct them in the nature, design, and obligations of Baptism, and the truths of religion necessary to make them "wise unto salvation;" urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their

religious experience; *provided*, that children unbaptized are not to be excluded from these Classes.

¶ 53. Whenever baptized children shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into Full Membership in the Church, on the recommendation of a Leader with whom they have met at least six months in Class, by publicly assenting before the Church to the Baptismal Covenant, and also to the usual questions on Doctrines and Discipline.

¶ 54. Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Preacher in Charge shall ascertain and report to the Leaders and Stewards' Meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

PART I.—CHAPTER III.

MEANS OF GRACE.

Public Worship.

¶ 55. In order to establish uniformity in public worship among us on the Lord's day,

§ 1. Let the morning service consist of singing, prayer, the reading of a lesson from the Old Testament, and another from the New, and preaching.

§ 2. Let the afternoon or evening service consist of singing, prayer, the reading of one or two Scripture lessons, and preaching.

§ 3. On the days of administering the Sacrament of the Lord's Supper, the reading of the Scripture lessons may be omitted.

§ 4. In administering the Sacraments, and in the burial of the dead, let our form of Ritual invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, the congregation being exhorted to join in its audible repetition. Let a Doxology be sung at the conclusion of each service, and the Apostolic Benediction be invariably used in dismissing the congregation.

§ 5. Let the people be earnestly exhorted to take part in the public worship of God—first, in

CLASSES AND CLASS MEETINGS. ¶ 57.

singing; secondly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer.

§ 6. Let the Society be met, wherever it is practicable, on the Sabbath day.

The Spirit and Truth of Singing.

¶ 56. To guard against formality in singing,

§ 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses.

§ 2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slowly.

§ 3. In every Society let due attention be given to the cultivation of sacred music.

§ 4. Should the Preacher in Charge desire it, let the Quarterly Conference appoint annually a Committee of three or more, who, co-operating with him, shall regulate all matters relating to this part of divine worship.

§ 5. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only.

Classes and Class Meetings.

¶ 57. The design of the organization of Classes and the appointment of Leaders is,

¶ 57, § 1. CLASSES AND CLASS MEETINGS.

§ 1. To establish a system of pastoral oversight that shall effectively reach every Member of the Church.

§ 2. To establish and keep up a meeting for social and religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.

§ 3. To carry out, unless other measures be adopted, a financial plan for the raising of moneys.

¶ 58. The primary object of distributing the Members of the Church into Classes is to secure the sub-pastoral oversight made necessary by our itinerant economy. In order to secure this oversight,

§ 1. Let the Classes, wherever practicable, be composed of not more than twenty persons, and let the Leader report at each Quarterly Conference the condition of his Class as follows:

1. Number of Members in his Class.
2. Number of Probationers.
3. Average attendance.
4. Number habitually absent.
5. Number of Class Meetings held.
6. Number who contribute to the support of the Church.
7. Number of visits made.
8. Number of heads of families in the Class, and what proportion of them observe family worship.

9. Number of Church Papers taken by Class Members.

10. Miscellaneous matters.

§ 2. Let each Leader be careful to inquire how every member of his Class prospers; not only how each person outwardly observes the Rules, but how he grows in the knowledge and love of God.

§ 3. Let the Leaders converse with those who have the charge of their Circuits and Stations frequently and freely.

¶ 59. In order to render our Class Meetings interesting and profitable, 1. Remove improper Leaders. 2. See that all the Leaders be of sound judgment and truly devoted to God.

¶ 60. In the arrangement of Class Meetings two or more Classes may meet together, and be carried on according to such plan as shall be agreed upon by the Leaders in concurrence with the Preacher in Charge.

¶ 61. Let care be observed that they do not fall into formality through the use of a uniform method. Let speaking be voluntary or the exercises conversational, the Leader taking such measures as may best assist in making the services fresh, spiritual, and of permanent religious profit.

¶ 62. Let the Leaders be directed to such a course of reading and study as shall best qualify them for their work; especially let such books be

¶ 62. CLASSES AND CLASS MEETINGS.

recommended as will tend to increase their knowledge of the Scriptures and make them familiar with those passages best adapted to Christian edification. Whenever practicable, let the Preachers examine the Leaders in the studies recommended.

PART II.

GOVERNMENT OF THE CHURCH.

CHAPTER I.

THE CONFERENCES.

The General Conference.

¶ 63. The General Conference shall be composed of Ministerial and Lay Delegates. The Ministerial Delegates shall consist of one Delegate for every forty-five Members of each Annual Conference, to be appointed either by seniority or choice at the discretion of such Annual Conference, yet so that such Representatives shall have traveled at least four full calendar years from the time that they were received on Trial by an Annual Conference, and are in Full Connection at the time of holding the Conference.*

¶ 64. The Lay Delegates shall consist of two Laymen for each Annual Conference, except such

* A Transferred Preacher shall not be counted twice in the same year in the basis of the election of Delegates to the General Conference, nor vote for Delegates to the General Conference in any Annual Conference where he is not counted as a part of the basis of representation, nor vote twice the same year on any constitutional question.

Conferences as have but one Ministerial Delegate, which Conferences shall each be entitled to one Lay Delegate.

¶ 65. The Lay Delegates shall be chosen by an Electoral Conference of Laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding that of the General Conference.

¶ 66. The Electoral Conference shall be composed of one Layman from each Circuit or Station within the bounds of the Annual Conference, such Layman to be chosen by the last Quarterly Conference preceding the time of the assembling of such Electoral Conference; and on assembling, the Electoral Conference shall organize by electing a Chairman and Secretary of its own number; *provided*, that no Layman shall be chosen a Delegate either to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a Member of the Church in Full Connection for the five consecutive years preceding the elections.*

* The Secretaries of the several Annual and Electoral Conferences shall send to the Secretary of the last General Conference a certified copy of the election of Delegates and Reserves to the next General Conference, in the order of their election, as soon after the election as practicable, so that a roll of Members and Reserves may be prepared for the opening of the next General Conference.

¶ 67. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the City of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference at any time, to be constituted in the usual way. But if there shall be no General Superintendent, then two thirds of all the Annual Conferences shall have power to call such extra session.

¶ 68. At all times when the General Conference is met it shall take two thirds of the whole number of Ministerial and Lay Delegates to form a quorum for transacting business.

¶ 69. The Ministerial and Lay Delegates shall deliberate and vote together as one body; but they shall vote separately whenever such separate vote shall be demanded by one third of either Order; and in such cases the concurrent vote of both Orders shall be necessary to complete an action.

¶ 70. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tempore*.

¶ 71. The General Conference shall have full power to make Rules and Regulations for our

¶ 71, § 1. GENERAL CONFERENCE.

Church under the following Limitations and Restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new Standards or Rules of Doctrine contrary to our present existing and established Standards of Doctrine.

§ 2. The General Conference shall not allow of more than one Ministerial Representative for every fourteen Members of an Annual Conference; nor of a less number than one for every forty-five; nor of more than two Lay Delegates for an Annual Conference; *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional Delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of one Ministerial and of one Lay Delegate.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may appoint a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his jurisdiction to the same respectively.

§ 4. The General Conference shall not revoke nor change the General Rules of the United Societies.

§ 5. The General Conference shall not do away

the privileges of our Ministers or Preachers of trial by a Committee, and of an Appeal; neither shall they do away the privileges of our Members of trial before the Society or by a Committee, and of an Appeal.

§ 6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of Traveling, Supernumerary, Superannuated and Worn Out Preachers, their Wives, Widows, and Children.

¶ 72. *Provided*, nevertheless, that upon the concurrent recommendation of three fourths of all the Members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above Restrictions, excepting the First Article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the Members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

The Annual Conferences.

¶ 73. There are now one hundred and three Annual Conferences in the year, and these shall severally become bodies corporate, wherever prac-

licable, under the authority of the laws of the States and Territories within whose bounds they are located.

¶ 74. All the Traveling Preachers, both those who are in Full Connection and those who are on Trial, shall attend their Annual Conference.

¶ 75. The Bishops shall appoint the times of holding the Annual Conferences; but they shall allow each Annual Conference to sit a week at least.

¶ 76. Each Annual Conference shall appoint the place of its own sitting; but should it become necessary, from any unforeseen cause, to change the place of its sitting after it has been fixed by the Conference, the Preacher or Preachers in Charge in the place where the Conference was to have been held, and the Presiding Elder of the District, shall have power to make such change. But this authority shall not be exercised without first consulting the other Presiding Elders of the Conference so far as practicable.

¶ 77. A Bishop shall preside in the Annual Conferences. In case no Bishop be present, a Member of the Conference, appointed by the Bishop, shall preside. But if no appointment be made, or the person appointed do not attend, the Conference shall elect a President by ballot from among the Elders without debate.

¶ 78. The Annual Conference has power to hear complaints against Traveling Preachers, and may try, reprove, suspend, deprive of Ministerial

Office and Credentials, expel or acquit, any Member of the Annual Conference against whom charges may have been preferred; and in case any Member of the Annual Conference be deposed from the Ministry without being expelled from the Church, he shall have his Membership in the Church where he resides.

¶ 79. The business of the Annual Conference is, to inquire,

1. Who are Received by Transfer, and from what Conferences?
2. Who are Admitted on Trial?
3. Who Remain on Trial?
4. Who are Discontinued?
5. Who are Admitted into Full Connection?
6. Who are Re-admitted?
7. Who are Received on Credentials from other Churches?
8. What Traveling Preachers have been elected Deacons?
9. What Traveling Preachers have been ordained Deacons?
10. What Local Preachers have been elected Deacons?
11. What Local Preachers have been ordained Deacons?
12. Who are the Traveling Deacons of the First Class?
13. Who are the Traveling Deacons of the Second Class?

14. What Traveling Deacons have been elected Elders?

15. What Traveling Deacons have been ordained Elders?

16. What Local Deacons have been elected Elders?

17. What Local Deacons have been ordained Elders?

18. Who are the Supernumerary Preachers?

19. Who are the Superannuated Preachers?

20. Was the character of each Preacher examined?

21. Have any Died?

22. Have any been Transferred, and to what Conferences?

23. Have any Withdrawn?

24. Have any been Located at their own request?

25. Have any been Located?

26. Have any been permitted to Withdraw under charges?

27. Have any been Expelled?

28. Who are selected to be the Triers of Appeals?

29. What is the Statistical Report for this Conference year?

NOTE 1.—Statistics No. I must be published in the General Minutes.

NOTE 2.—The several Annual Conferences are required *invariably* to publish Statistics Nos. I and II in their

own Minutes. The publication of Statistics No. III is optional with the respective Conferences.

NOTE 3.—Statistical Secretaries of the Annual Conferences must furnish Statistics No. III to the Editor of Sunday-School Books and Papers for use in his office.

Statistics No. I.

(1.) MEMBERSHIP.—Probationers. Full Members. Local Preachers. Deaths.

(2.) BAPTISMS. — Number of Children Baptized. Number of Adults Baptized.

(3.) CHURCH PROPERTY.—Number of Churches. Probable Value. Number of Parsonages. Probable Value. Paid for Building and Improving Churches and Parsonages. Paid on Old Indebtedness on Church Property. Present Indebtedness. Current Expenses, (for Sexton, Light, Fuel, etc.)

(4.) SUNDAY-SCHOOLS. — Number of Schools. Number of Officers and Teachers. Number of Scholars of all ages.

(5.) BENEVOLENT COLLECTIONS. — For Missions — *a.* From Churches : *b.* from Sunday-Schools. For the Board of Church Extension. For the Sunday-School Union. For the Tract Society. For the Freedmen's Aid Society. For Education. For the American Bible Society. For the Woman's Foreign Missionary Society. For the Woman's Home Missionary Society. Other Collections.

(6.) MINISTERIAL SUPPORT. — For Pastors,

Presiding Elders, and Bishops. For Conference Claimants.

NOTE. — The General Conference has ordered that in reporting the amount raised in each Pastoral Charge for "Ministerial Support" the amount reported shall include the several sums raised for the support of the Pastor, for the support of the Presiding Elder, and for the support of the Bishops; and shall also include the rent paid for a House for the Pastor: and in case the Pastor occupies a Parsonage, then it shall include, instead of rent paid, a sum equal to a fair rental value of the said Parsonage.

Statistics No. II

MINISTERIAL SUPPORT.—Claim of the Pastor, including the rental value of Parsonage, or House rent. [If there is a Parsonage, indicate that fact by an asterisk placed after the amount of claim, thus: *e. g.*, "Claim, \$863."*] Receipts of the Pastor, including the rental value of Parsonage, or House rent.* Deficiency. Amount apportioned for the support of the Presiding Elder; amount paid the Presiding Elder. Amount apportioned for the support of the Bishops; amount paid for support of the Bishops. Amount apportioned for Conference Claimants; amount paid for Conference Claimants.

Statistics No. III.

SUNDAY-SCHOOLS.—Number of Sunday-Schools. Number of Officers and Teachers. Number of

* Any Conference desiring to do so, may use separate columns in Statistics No. II, for House Rent and Traveling Expenses.

Scholars of all ages. Number of Scholars fifteen years old and over. Number of Scholars under fifteen years old, except the Infant Class. Number in Infant Class. Average Attendance of Teachers and Scholars. Number of Library Books. Total Expenses of the School this year. Number of Sunday-School Advocates taken. Number of Sunday-School Classmates taken. Number of Sunday-School Journals taken. Number of Officers and Teachers who are Church Members or Probationers. Number of Scholars who are Members or Probationers. Number of Conversions.

30. What are the Claims on the Conference Fund ?

31. What has been Received on these Claims, and how has it been Applied ?

32. Where are the Preachers Stationed ?

33. Where shall the next Conference be held ?

¶ 80. The Electing and Ordaining of Deacons and Elders is to be done in the Annual Conferences.

¶ 81. It shall be the duty of each Annual Conference to examine strictly into the state of the Domestic Missions within its bounds, and to allow none to remain on the list of its Missions which, in the judgment of the Conference, is able to support itself.

¶ 82. Each Annual Conference shall report through its Secretary, annually, to the Secretaries of the Missionary Society at New York,

the name of each District, Circuit, or Station, within its bounds, sustained in whole or in part by said Conference as a Mission, together with the amount of Missionary Money appropriated to such for the year, and also the number of years that each Mission has received assistance from the Missionary Treasury, and whether consecutively or otherwise.

¶ 83. Each Annual Conference shall cause the Collections, as reported by the Preachers for the Statistical Tables, to be compared with the receipts of the Conference Treasurers of the several Benevolent Societies, that discrepancies, if any, may be corrected before the publication of the Minutes.

¶ 84. Preachers in Charge shall report to their Annual Conferences the amount collected for each of our Benevolent Causes. They shall hand the money, or a satisfactory voucher for the same, to the Conference Treasurers, otherwise no credit shall be given to a contributing Charge.

¶ 85. In each Annual Conference the Bishop presiding shall inquire whether the Disciplinary Plan for the support of our Benevolent Causes is carried out in every District and Pastoral Charge.

¶ 86. Each Annual Conference shall report, through its Statistical Secretary, to the Sunday-School Union, the number of Schools within its bounds, together with other facts named in the form published by the Union, and contained in

the annual reports of Preachers, as directed in ¶ 183, § 12.

¶ 87. That the Statistics may be rendered more complete, let the following rules be observed:

§ 1. Each Annual Conference shall appoint a Statistical Secretary, whose name and address shall be printed in the general Minutes at the head of the Statistical Tables of the Conference.

§ 2. Each Annual Conference shall require every Preacher in Charge to present his Statistical Report complete, correct, and plainly written, on the first day of the Conference session.

§ 3. At the opening of the second day's session the Presiding Bishop shall call upon the Statistical Secretary to read the names of all Charges whose Statistics are not reported, and of all those whose Statistics are imperfectly or incorrectly reported. This call and announcement shall be made at the beginning of each day's session until the Statistics of every Charge are correctly reported.

§ 4. In case any Charge fails to make a report, the Statistical Secretary shall fill up the blanks from the report of the preceding year, omitting the annual Collections; and he shall indicate such filling up by putting the figures in brackets.

§ 5. When the name of a Charge has been changed, the Statistical Secretary shall cause the former one to be printed in parentheses after the present one.

¶ 87, § 6. ANNUAL CONFERENCES.

§ 6. All Collections and other moneys must be reported in even dollars.

¶ 88. A record of the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary; and a copy of said record shall be sent to the General Conference.

¶ 89. Each Annual Conference shall appoint annually, for each of its Districts, a Board of Church Location, which shall consist of the Presiding Elder, who shall be Chairman, and not less than two nor more than five Ministers, and an equal number of Laymen. The duty of said Board shall be to prevent, as far as possible, the selection of improper sites, and to consider and determine all questions relating to the selection of new church locations which may be referred to it by the Presiding Elder or by the vote of any Quarterly Conference. The decision of said Board in regard to the location of a church edifice shall be final, unless overruled by the Annual Conference.

The District Conferences.

¶ 90. The District Conferences shall be composed of the Traveling and Local Preachers, the Exhorters, the District Stewards, and one Sunday-School Superintendent and one Class Leader

DISTRICT CONFERENCES. ¶ 94, § 1.

from each Pastoral Charge in the District. But if there shall be more than one Sunday-School Superintendent in any Circuit or Station, then the Quarterly Conference shall designate one of them for this service, and it shall also select the Class Leader.

¶ 91. The District Conference shall meet once or twice each year in each Presiding Elder's District, as each District Conference shall determine for itself, at such time and place as the Presiding Elder shall designate for the first meeting after the adoption of this plan by the District; but the District Conference shall at each meeting determine the place for its next meeting, the time to be fixed by the Presiding Elder.

¶ 92. A Bishop, when present, shall preside at the District Conference. If no Bishop be present, the Presiding Elder of the District shall preside. And if both be absent, the District Conference shall choose its own President by ballot from among the Traveling Elders.

¶ 93. A record of the proceedings of each District Conference shall be kept by a Secretary chosen for the purpose, and a copy of said record shall be sent to the ensuing Annual Conference.

¶ 94. The regular business of the District Conference shall be :

§ 1. To take the general oversight of all the temporal and spiritual affairs of the District, subject to the provisions of the Discipline.

¶ 94, § 2. DISTRICT CONFERENCES.

§ 2. To take Cognizance of all the Local Preachers and Exhorters in the District, and to inquire respecting the gifts, labors, and usefulness of each by name, and to arrange a Plan of Appointments for each until the next District Conference.

§ 3. To hear Complaints against Local Preachers: to try, suspend, deprive of Ministerial Office and Credentials, expel, or acquit, any Local Preacher against whom charges shall have been preferred.

§ 4. To license Local Preachers; to inquire if they will wholly abstain from the use of tobacco; to renew the Licenses of Local Preachers and Exhorters annually; and to recommend to the Annual Conference Local Preachers as suitable Candidates for Deacons or Elders' Orders, and for admission on Trial in the Traveling Connection. *Provided*: That no person shall be licensed to preach, nor shall his license to preach or exhort be renewed, nor shall he be recommended for Orders or for admission into the Traveling Connection, without the recommendation of the Quarterly Conference, or of the Leaders and Stewards' Meeting of the Circuit or Station of which he is a Member: and in all cases the Candidate shall first pass a satisfactory examination in such Course of Study as the Bishops shall prescribe. The District Conference shall also have the powers given to the Quarterly Conference in ¶¶ 160, 161, relating to the recognition of Orders.

§ 5. To inquire whether all the Collections for the Benevolent Institutions of the Church, as recognized by the Discipline, are properly attended to in all the Circuits and Stations, and to adopt suitable measures for promoting their success.

§ 6. To inquire into the condition of the Sunday-Schools in the District, and to adopt suitable measures for insuring their success.

§ 7. To inquire respecting opportunities for Missionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portion of its territory by Mission Sunday-Schools, and by appointments for Public Worship.

§ 8. To provide for appropriate Religious and Literary exercises during the sessions, for the mutual benefit of those attending upon them.

¶ 95. The order of business of the District Conference shall be:

1. To inquire what Members of the District Conference are present.
2. To appoint Committees on the
 - (1.) Examination of Candidates for license to Preach.
 - (2.) Examination of Local Preachers in each of the four years of the Course of Study.
 - (3.) Examination of Candidates for admission into the Traveling Connection.
 - (4.) Examination of Candidates for Orders.
 - (5.) Home Mission work.

- (6.) Appointments of Local Preachers and Exhorters.
 - (7.) Apportionment to each Charge of the amounts to be raised for Benevolent Purposes.
 - (8.) Programme of Religious and Literary exercises for the next meeting.
 - (9.) Miscellaneous matters.
3. To receive Reports:
- (1.) From the Presiding Elder, as to the condition of the work under his charge, and his own work as Presiding Elder.
 - (2.) From each Pastor, as to the Religious condition of his Charge, his Pastoral labors, the Benevolent Collections, and the circulation of our Church Periodicals and Books.
 - (3.) From each Local Preacher; the Form of which report shall be prescribed by each District Conference. (See ¶ 190.)
 - (4.) From each Exhorter, including a statement of the Prayer-meetings he has held, and other work done, especially in destitute places and among the sick and the poor.
 - (5.) From each District Steward, as to the Temporal affairs of the Charge he represents.
 - (6.) From each Superintendent, as to the

condition of the Sunday-Schools of the Charge he represents.

(7.) From each Class Leader as to the condition of the Classes of the Charge he represents.

(7.) From each Committee.

4. To inquire concerning Local Preachers:

(1.) Are there any Charges or Complaints?

(2.) Who shall have their Licenses renewed?

(3.) Who shall be licensed to Preach?

(4.) Who shall be recommended for Ordination?

(5.) Who shall be recommended for recognition of Orders?

(6.) Who shall be recommended for admission into the Traveling Connection?

(7.) Where are the Local Preachers stationed?

5. To inquire concerning Exhorters:

(1.) Who shall have their Licenses renewed?

(2.) What work is assigned each Exhorter?

6. Where shall the next District Conference be held?

7. Is there any other business?

¶ 96. The order of business may be varied, and the business interspersed with such Literary and Religious exercises as the Conference may direct.

¶ 97. The provisions for District Conferences shall be of force and binding only in those Districts in which the Quarterly Conferences of a

¶ 98. QUARTERLY CONFERENCES.

majority of the Circuits and Stations shall have approved the same by asking the Presiding Elder to convene a District Conference, as herein provided. A District Conference may be discontinued by a vote of a majority of the Members present at any regular session, notice thereof having been given at a previous session, and with the concurrence of a majority of the Quarterly Conferences in the District. In those Districts in which District Conferences shall be held, the powers given to the District Conferences shall not be exercised by the Quarterly Conferences. In all other cases the powers of the Quarterly Conferences shall remain as hereinafter provided.

The Quarterly Conferences.

¶ 98. The Quarterly Conferences shall be composed of all the Traveling and Local Preachers, Exhorters, Stewards, Class Leaders, and Trustees of the Churches in the Circuits or Stations, and the first Superintendents of our Sunday-Schools, said Trustees and Superintendents being Members of our Church, and approved by the Quarterly Conference.

¶ 99. The Presiding Elder shall preside in the Quarterly Conferences; or, he may appoint a Traveling Elder to preside; but in the absence of the Presiding Elder, and of the Traveling Elder so appointed, the Preacher in Charge shall preside,

QUARTERLY CONFERENCES. ¶ 101, § 2.

¶ 100. The Quarterly Conference shall appoint a Secretary, who shall take minutes of the proceedings thereof, and transmit them to the Recording Steward.

¶ 101. The regular business of the Quarterly Conference shall be:

§ 1. To hear Complaints, and to receive and try Appeals.

§ 2. To take Cognizance of all the Local Preachers and Exhorters in the Circuit or Station, and to inquire into the gifts, labors, and usefulness of each by name; to license proper persons to Preach; to inquire if they will wholly abstain from the use of tobacco; to examine them in such Course of Study as the Bishops shall prescribe; to renew their Licenses annually, and to recommend the renewal of the License of Exhorters annually when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual Conference Local Preachers who are suitable Candidates for Deacons or Elders' Orders, and for admission on Trial in the Traveling Connection; and to try, suspend, deprive of Ministerial Office and Credentials, expel, or acquit, any Local Preacher in the Circuit or Station against whom charges shall have been preferred; and to receive the annual report of the Trustees: *provided*, That no person shall be licensed to Preach without the recommendation of the Society of which he is a Member,

¶ 101, § 3. QUARTERLY CONFERENCES.

or of the Leaders and Stewards' Meeting; nor shall any one be licensed to Preach, or recommended to the Annual Conference to Travel or for Ordination, without first being examined in the Quarterly Conference on the subject of Doctrines and Discipline. In all cases the Candidate shall first pass a satisfactory examination in such Course of Study as the Bishops shall prescribe.

§ 3. To elect Trustees, where the laws of the State permit, and also Stewards, for the Circuit or Station; and of the latter, to elect one a District Steward and one a Recording Steward.

§ 4. To have supervision of all the Sunday-Schools within the bounds of the Circuit or Station, and to inquire into the condition of each; to approve Trustees not elected by the Quarterly Conference; to confirm Sunday-School Superintendents upon the nomination of the Sunday-School Board, and, also, as Members of the Quarterly Conference; and to remove any Superintendent who may prove unworthy or inefficient.

¶ 102. The order of business in the respective Quarterly Conferences, after the roll of Members has been called and a Secretary appointed, shall be to inquire :

§ 1. AT THE FIRST QUARTERLY CONFERENCE.

1. Who are approved as Trustees ?
2. Who are approved as Sunday-School Superintendents ?

QUARTERLY CONFERENCES. ¶ 102, § 1.

3. Are there any Complaints ?
4. Are there any Appeals ?
5. Are there any Reports :
 - (1.) From the Pastor ?
 - (2.) From Local Preachers ? (See ¶ 190.)
 - (3.) From Sunday-School Superintendents ?
 - (4.) From Class Leaders ?
 - (5.) From Committees ?
6. What amounts have been apportioned to this Charge this year for the support of the Ministry ?
 - (1.) For the Pastor ?
 - (2.) For the Assistant ?
 - (3.) For the Presiding Elder ?
 - (4.) For the Bishops ?
 - (5.) For Conference Claimants ?
 - (6.) For Rent ?
 - (7.) For Traveling and Moving Expenses ?
7. What is the Financial Plan adopted by the Stewards ?
8. Have the directions of the Discipline for raising supplies for the support of the Ministry been carried out ?
9. What amounts have been received for the support of the Ministry this quarter, and how have they been applied ?

Received :

- (1.) For the Preachers and Presiding Elder ;
- (2.) For the Bishops ;

¶ 102, § 1. QUARTERLY CONFERENCES.

- (3.) For Rent;
- (4.) For Traveling and Moving Expenses.

Applied:

- (1.) To the Pastor;
 - (2.) To the Assistant;
 - (3.) To the Presiding Elder;
 - (4.) To the Bishops;
 - (5.) On Rent;
 - (6.) On Traveling and Moving Expenses.
10. What amounts have been apportioned to this Charge this year for Benevolent Purposes ?
- (1.) For Missions ?
 - (2.) For Church Extension ?
 - (3.) For Freedmen's Aid Society ?
 - (4.) For Education ?
 - (5.) For Sunday-School Union ?
 - (6.) For Tract Society ?
 - (7.) For other Purposes ?
11. Are the Sunday-Schools organized into Missionary Societies ?
12. Is any change desired in the Board of Stewards ?
13. Are there any recommendations for license to preach ?
14. Have the Rules respecting the Instruction of Children been observed ?
15. Are the Church Records properly kept ?
16. Is the Church and Parsonage property insured ?

QUARTERLY CONFERENCES. ¶ 102, § 2.

17. Where and when shall the next Quarterly Conference be held ?
18. Is there any other business ?

§ 2. AT THE SECOND AND AT THE THIRD QUARTERLY CONFERENCES.

1. Who are approved as Trustees ?
2. Who are approved as Sunday-School Superintendents ?
3. Are there any Complaints ?
4. Are there any Appeals ?
5. Are there any Reports :
 - (1.) From the Pastor ?
 - (2.) From Local Preachers ? (See ¶ 190.)
 - (3.) From Sunday-School Superintendents ?
 - (4.) From Class Leaders ?
 - (5.) From Committees ?
6. What is the Financial Plan adopted by the Stewards ?
7. Have the directions of the Discipline for raising supplies for the support of the Ministry been carried out ?
8. What amounts have been received for the support of the Ministry this quarter, and how have they been applied ?

Received :

- (1.) For the Preachers and Presiding Elder;
- (2.) For the Bishops;
- (3.) For Rent;
- (4.) For Traveling and Moving Expenses.

¶ 102, § 3. QUARTERLY CONFERENCES.

Applied:

- (1.) To the Pastor;
 - (2.) To the Assistant;
 - (3.) To the Presiding Elder;
 - (4.) To the Bishops;
 - (5.) On Rent;
 - (6.) On Traveling and Moving Expenses.
9. Are the Sunday-Schools organized into Missionary Societies?
 10. Is any change desired in the Board of Stewards?
 11. Are there any recommendations for license to preach?
 12. Have the Rules respecting the Instruction of Children been observed?
 13. Are the Church Records properly kept?
 14. Is the Church and Parsonage property insured?
 15. Where and when shall the next Quarterly Conference be held?
 16. Is there any other business?

§ 3. AT THE FOURTH QUARTERLY CONFERENCE.

1. Who are approved as Trustees?
2. Who are approved as Sunday-School Superintendents?
3. Are there any Complaints?
4. Are there any Appeals?

QUARTERLY CONFERENCES. ¶ 102, § 3.

5. Are there any Reports:
 - (1.) From the Pastor?
 - (2.) From Local Preachers? (See ¶ 190.)
 - (3.) From Sunday-School Superintendents?
 - (4.) From Class Leaders?
 - (5.) From Trustees?
 - (6.) From Committees?
6. What is the Financial Plan adopted by the Stewards?
7. Have the directions of the Discipline for raising supplies for the support of the Ministry been carried out?
8. What amounts have been received for the support of the Ministry this quarter, and how have they been applied?

Received :

- (1.) For the Preachers and Presiding Elder;
- (2.) For the Bishops;
- (3.) For Conference Claimants;
- (4.) For Rent;
- (5.) For Traveling and Moving Expenses;

Applied :

- (1.) To the Pastor;
- (2.) To the Assistant;
- (3.) To the Presiding Elder;
- (4.) To the Bishops;
- (5.) To Conference Claimants;
- (6.) On Rent;
- (7.) On Traveling and Moving Expenses.

¶ 102, § 3. QUARTERLY CONFERENCES

9. What amounts have been asked and raised for Benevolent Purposes this year?
 - (1.) For Missions?
 - a. From Churches and Congregations?
 - b. From Sunday-Schools?
 - (2.) For the Board of Church Extension?
 - (3.) For the Sunday-School Union?
 - (4.) For the Tract Society?
 - (5.) For the Freedmen's Aid Society?
 - (6.) For Education?
 - (7.) For the American Bible Society?
 - (8.) For the Woman's Foreign Missionary Society?
 - (9.) For the Woman's Home Missionary Society?
 - (10.) For other Purposes?
10. Are the Sunday-Schools organized into Missionary Societies?
11. What Committees shall be appointed?
12. Who shall be the Stewards for the ensuing Conference year?
13. Who shall be the Recording Steward?
14. Who shall be the District Steward?
15. Who are the Trustees of Church and Parsonage property?
16. Are there any recommendations for license to preach?
17. Are there any recommendations of Local Preachers for Orders?

18. Are there any recommendations for admission into the Traveling Connection?
19. Are there any recommendations for the recognition of Orders?
20. Has the character of the Local Preachers and Exhorters been examined, and have their Licenses been renewed?
21. Have the General Rules been read this year?
22. Have the Rules respecting the Instruction of Children been observed?
23. Are the Church Records properly kept?
24. Is the Church and Parsonage property insured?
25. Has the Pastor prepared a Catalogue or Plan of his Charge, as required by the Discipline?
26. Where and when shall the next Quarterly Conference be held?
27. Is there any other business?

¶ 103. Committees ordered to be appointed by the Quarterly Conference: On Missions. On Church Extension. On Sunday-Schools. On Tracts. On Temperance. On Education. On Church Records. On Parsonages and Furniture. On Church Music. On Estimating the Preachers' Salaries. On Estimating the amount necessary for Conference Claimants.

¶ 104. It shall be the duty of the Committee on Church Records to see that the Records of Membership, the Records of the Leaders and

¶ 105. LEADERS AND STEWARDS' MEETING.

Stewards' Meeting, of the Official Board, of the Sunday-School Board, of the Board of Trustees, and of the Quarterly Conference are properly kept, and when any of these books are filled up, or are no longer in use, they shall be deposited with the Recording Steward for preservation.

The Leaders and Stewards' Meeting.

¶ 105. The Preacher in Charge shall, as often as practicable, hold a meeting of all the Leaders and Stewards of the Circuit or Station, to be denominated the Leaders and Stewards' Meeting, in order to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be reproved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the Classes? 6. Are there any Probationers to be recommended for reception into Full Connection? 7. Are there any to be recommended for license to exhort or to preach? 8. What amount has been received for the support of the Pastor or Pastors? 9. Is there any miscellaneous business?

The Official Board.

¶ 106. Whenever the Quarterly Conference of any charge shall desire it, it may organize, and continue during its pleasure, an Official Board to be composed of all the Members of the Quarterly Conference, including all the Trustees, except such Trustees and such Sunday-School Superintendents as are not Members of the Methodist Episcopal Church. The Official Board may hold its meetings at such times as it may determine, and shall be presided over by the Preacher in Charge, or in his absence by a Chairman *pro tempore*, elected by the meeting. When so organized, the Official Board may discharge the duties belonging to the Leaders and Stewards' Meeting, except the special duties pointed out in questions 3 to 8 inclusive, in ¶ 105 of the Discipline. It may also devise and carry into effect suitable plans for providing for the Finances of the Church, and discharge such other duties as the Quarterly Conference may from time to time commit to it, not otherwise provided for in the Discipline. The Board shall keep a record of its proceedings, and send the same to the Fourth Quarterly Conference for approval.

PART II.—CHAPTER II.

THE MINISTRY.

The Examination of Persons who think they are moved by the Holy Ghost to Preach.

¶ 107. In order that we may try those persons who profess to be moved by the Holy Ghost to preach, let the following questions be asked, namely:

§ 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

§ 2. Have they gifts, as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?

§ 3. Have any been truly convinced of sin and converted to God, and are believers edified by their preaching?

¶ 108. As long as these marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

Rules for a Preacher's Conduct.

¶ 109. *Rule 1.* Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

¶ 110. *Rule 2.* Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

¶ 111. *Rule 3.* Converse sparingly, and conduct yourself prudently, with women. (1 Tim. v, 2.)

¶ 112. *Rule 4.* Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

¶ 113. *Rule 5.* Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

¶ 114. *Rule 6.* Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

¶ 115. *Rule 7.* Avoid all affectation. A preacher of the Gospel is the servant of all.

¶ 116. *Rule 8.* Be ashamed of nothing but sin.

¶ 117. RULES FOR A PREACHER.

¶ 117. *Rule 9.* Be punctual. Do every thing exactly at the time. And do not mend our Rules, but keep them; not for wrath, but conscience' sake.

¶ 118. *Rule 10.* You have nothing to do but to save souls, therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

¶ 119. Observe! it is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

¶ 120. *Rule 11.* Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory.

¶ 121. Smaller advices which might be of use to us, are perhaps these: 1. Be sure never to dis-

appoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals by preaching on the occasion.

The Duty of Preachers to God, Themselves, and One Another.

¶ 122. The duty of a Preacher is,—1. To Preach. 2. To meet the Societies and Classes. 3. To visit the sick.

¶ 123. A Preacher shall be qualified for his charge by walking closely with God, and having his work greatly at heart, and by understanding and loving discipline, ours in particular.

¶ 124. We do not sufficiently watch over each other. Should we not frequently ask each other, Do you walk closely with God? Have you now

fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner in which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

¶ 125. The means of grace are either Instituted or Prudential.

¶ 126. The INSTITUTED are:

§ 1. *Prayer*: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it every-where? Do you ask every-where, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

§ 2. *Searching the Scriptures*: 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: at set times. By rule. 3. Hearing: at every opportunity; with prayer before, at, after. Have you a Bible always about you?

§ 3. *The Lord's Supper*: Do you use this at

every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

§ 4. *Fasting*: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

§ 5. *Christian conference*: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

¶ 127. PRUDENTIAL means we may use either as Christians, as Methodists, or as Preachers.

§ 1. *As Christians*: What particular rules have you in order to grow in grace? What arts of holy living?

§ 2. *As Methodists*: Do you never miss your Class?

§ 3. *As Preachers*: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every Society and their Leaders?

¶ 128. These means may be used without fruit. But there are some means which cannot: namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

§ 1. Do you steadily watch against the world? Yourself? Your besetting sin?

¶ 128, § 2. DUTY OF PREACHERS.

§ 2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? For instance, in food, 1. Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? 3. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

§ 3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

§ 4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

¶ 129. Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

The Necessity of Union among Ourselves.

¶ 130. Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall

destroy ourselves, the work of God, and the souls of our people.

¶ 131. In order to a closer union with each other—1. Let us be deeply convinced of the absolute necessity of it. 2. Pray earnestly for, and speak freely to, each other. 3. When we meet, let us never part without prayer. 4. Take great care not to despise each other's gifts. 5. Never speak lightly of each other. 6. Let us defend each other's character in every thing so far as is consistent with truth. 7. Labor in honor each to prefer the other before himself. 8. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions*.

How we can Employ our Time Profitably when not Traveling, or Engaged in Public Exercises.

¶ 132. As a general method of employing our time, we advise you,—1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion.

¶ 133. Other reasons may concur, but the chief reason that the people under our care are

¶ 134. EMPLOYING TIME PROFITABLY.

not better, is, because we are not more knowing and more holy.

¶ 134. And we are not more knowing, because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk—or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

Of our Deportment at the Conferences.

¶ 135. It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

¶ 136. In order, therefore, that we may best

GIVING UP A PREACHING PLACE. ¶ 139.

improve our time at the Conferences, 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours, let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

The Matter and Manner of Preaching.

¶ 137. The best general method of preaching is, 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up. And to do this in some measure in every sermon.

¶ 138. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Rules by which we should continue, or desist from, Preaching at any Place.

¶ 139. It is by no means advisable for us to preach in as many places as we can without forming any Societies. We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the way-side. There is scarcely any fruit remaining.

¶ 140. GIVING UP A PREACHING PLACE.

¶ 140. No preaching place shall be discontinued in the interval between the sessions of the Annual Conference without the consent and advice of the Quarterly Conference and of the Presiding Elder; and when thus discontinued, the names of the Members shall be transferred to such contiguous Classes as the Members may select.

¶ 141. We should endeavor to preach most,
1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit.

¶ 142. We ought diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly, and at that time to send more laborers than usual into that part of the harvest.

Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion.

¶ 143. We can further assist those under our care by instructing them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than other people." This is not true in the general; but,

§ 1. Personal religion, both toward God and man, is too superficial among us. We can but

just touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

§ 2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every Traveling Preacher must, instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

§ 3. Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled "*Gildas Salvianus*; or, The Reformed Pastor," is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 273,) "We shall find many hinderances, both in ourselves and the people." 1. In ourselves there is much dullness and

laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil. 4. But the greatest hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak. 5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love, and meekness!

¶ 144. But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering."

¶ 145. O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight!

¶ **146.** And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk, and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Societies have been before now! And why might we not have done it sooner? There were many hinderances; and so there always will be. But the greatest hinderance is in ourselves, in our littleness of faith and love.

¶ **147.** But it is objected:

§ 1. "This will take up so much time that we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will

¶ 147, § 2. PASTORAL VISITING.

have time for gaining other knowledge too, only sleep no more than you need, "and never be idle, nor triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

§ 2. "The people will not submit to it." If some will not, others will, and the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves and to all the flock*: 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn every one night and day, with tears*: 6. His innocence and self-denial herein, *I have coveted no man's silver or gold*: 7. His patience, *Neither count I my life dear unto myself*. And among all other motives let these be ever before our eyes: (1) *The Church of God, which he hath purchased with his own blood*: (2) *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things*.

¶ 148. Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no preacher

will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

¶ 149. The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be precept upon precept, line upon line. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

¶ 150. Why are we not more holy? why do we not live in eternity? walk with God all the day long? why are we not all devoted to God, breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rise at four or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to

account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

¶ **151.** In order to guard against Sabbath breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them,—1. Let us preach expressly on each of these heads. 2. Read in every Society the Sermon on Evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every Society that none who is guilty herein can remain with us. 5. Extirpate out of our Church buying or selling goods which have not paid the duty laid upon them by Government. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving any thing directly or indirectly—for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

Method of Receiving Traveling Preachers on Trial.

¶ 152. A Preacher is to be received on Trial by an Annual Conference.

¶ 153. But no one should be received unless he first procure a recommendation from the Quarterly Conference of his Circuit or Station. We may then, if he give us satisfaction, receive him on Trial. But before any such candidate is received on Trial, or into Full Connection, or is ordained Deacon or Elder, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.

¶ 154. When a Preacher's name is not printed in the Minutes, he must receive a written License from a Bishop or Presiding Elder; but while he is on Trial, the Annual Conference alone has jurisdiction over the question of authority to preach: and his continuance on Trial shall be equivalent to the renewal of his License to preach.

¶ 155. Observe! taking on Trial is entirely different from admitting a Preacher into Full Connection. One on Trial may be either admitted or rejected without doing him any wrong: otherwise it would be no trial at all.

¶ 156. At each Annual Conference, those who are received on Trial, or are admitted into Full Connection, shall be asked whether they are will-

ing to devote themselves to the Missionary Work, and a list of the names of all those who are willing to do so shall be taken and reported to the Corresponding Secretaries of the Missionary Society; and all such shall be considered as ready and willing to be employed as Missionaries whenever called for by any of the Bishops.

Manner of Receiving Traveling Preachers into Full Connection.

¶ 157. In receiving a Preacher at the Conference into Full Connection, after solemn fasting and prayer, every person proposed shall be asked, before the Conference, the following questions, with any others which may be thought necessary, namely:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our Church?
7. Do you keep them?
8. Have you studied the Doctrines of the Methodist Episcopal Church?
9. After full examination, do you believe that

our Doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of Church Discipline and Polity?

12. Do you approve our Church Government and Polity?

13. Will you support and maintain them?

14. Have you considered the Rules of a Preacher, especially the first, ninth, and eleventh?

15. Will you keep them for conscience' sake?

16. Are you determined to employ all your time in the work of God?

17. Will you diligently instruct the children in every place?

18. Will you visit from house to house?

19. Will you recommend fasting or abstinence, both by precept and example?

20. Are you in debt so as to embarrass you in the work of the Ministry?

21. Will you wholly abstain from the use of tobacco?

¶ 158. A Preacher on Trial may be admitted into Full Connection in the Annual Conference after he has been employed in the regular itinerant work on Circuits, in Stations, or in our Institutions of Learning for two successive years from the time he was received on Trial; *provided* he has given satisfaction, and is approved by the Conference after examination by the President.

¶ 159. RECEIVING PREACHERS.

159. A Missionary employed on a Foreign Mission may be admitted into Full Connection, if recommended by the Superintendent of the Mission where he labors, without being present at the Annual Conference for examination; but he shall in all cases answer the questions in ¶ 157 in the presence of the Annual Meeting of the Mission when practicable, otherwise in the presence of the Superintendent.

The Reception of Ministers from other Evangelical Churches.

¶ **160.** Ministers of other Churches who may offer to unite with us, may be received in the following manner:

§ 1. If they come to us properly accredited from any branch of the Methodist Church, they may be received, according to their Credentials, as Local Deacons or Elders, by a Quarterly Conference. Those of them who are duly certified as Members in good standing in an Annual Conference until the time of their dismissal therefrom, may be admitted by an Annual Conference either on Trial or into Full Connection, with recognition of their Orders, upon giving satisfaction as to their literary and other qualifications for the work of the Ministry; and a previous reception of such Ministers as Local Deacons or Elders by the Quarterly Conference shall not be a bar to such admis-

sion by the Annual Conference, *provided*, that they are duly recommended by the Quarterly Conference.

§ 2. If Ministers come to us properly accredited from any other Evangelical Church, they may be received by the Quarterly Conference as Preachers not entitled to administer the Sacraments; and the Annual Conference, being satisfied as to their qualifications for the Ministry, and of their agreement with us in Doctrine and Discipline, may recognize their Orders, on condition of their taking upon them our Ordination Vows, and may also admit them either on Trial or into Full Connection.

¶ 161. Whenever a Minister is received according to either of the foregoing sections, he shall be furnished with a Certificate, signed by a Bishop or a Presiding Elder, in the following words, namely:

“This is to Certify that has been admitted into Conference as a Traveling Preacher, [or has been admitted as a Local Preacher on Circuit,] he having been ordained to the office of a Deacon, [or an Elder, as the case may be,] according to the usages of the Church, of which he has been a Member and Minister; and he is hereby authorized to exercise the functions pertaining to his Office in the Methodist Episcopal Church so long as his life and conversation are such as become the Gospel of Christ.

*“ Given under my hand and seal, at, this
 day of, in the year of our Lord
 “ ”*

The Election of Bishops, and their Duty.

¶ 162. A Bishop is to be constituted by the election of the General Conference, and the laying on of the hands of three Bishops, or at least one Bishop and two Elders. But the General Conference may authorize the election of a Missionary Bishop in the interim of the General Conference.

¶ 163. If by death, or otherwise, there be no Bishop remaining in our Church, the General Conference shall elect a Bishop, and the Elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the Ritual.

¶ 164. The duties of a Bishop are:

§ 1. To preside in our Conferences.

§ 2. To form the Districts according to his judgment.

§ 3. To fix the appointments of the Preachers; *provided*, he shall not allow any Preacher to remain in the same Station more than three years successively; except the Presiding Elders; the Corresponding Secretaries of the Missionary Society; the Corresponding Secretary and Assistant Corresponding Secretaries of the Board of Church Extension; the Corresponding Secretary of the

Freedmen's Aid Society; the Editors, Assistant Editors, and Agents at New York and Cincinnati; the Editors and Assistant Editors at Syracuse, Pittsburg, Chicago, St. Louis, San Francisco, and New Orleans; the Editor of the Zion's Herald; Missionaries among the Indians, Welsh, Swedes, Norwegians, and other Missionaries among Foreigners, (not including the Germans in the United States, except those on the Pacific Coast,) where supplies are difficult to be obtained; our Preachers in Germany and Switzerland; Missionaries to neglected portions of our cities, and on foreign stations; Chaplains to reformatory, sanitary, and charitable institutions; to prisons, and in the army and navy; those Preachers who may be appointed to labor for the special benefit of seamen, and for the American Bible Society, or for any State Bible Society auxiliary thereto; the Presidents, Principals, or Teachers of seminaries of learning, which are or may be under our superintendence; or the Preacher stationed at the Five Points Mission in New York, or at the American Chapel in Paris; and also when requested by an Annual Conference, to appoint a Preacher for a longer time than three years to any seminary of learning not under our care: *provided*, also, that with the exceptions above named he shall not continue a Preacher in the same appointment more than three years in six. Nevertheless, if in any case the term of three

years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the time shall not be more than six months. He shall have authority, when requested by an Annual Conference, to appoint an Agent whose duty it shall be to travel throughout the bounds of such Conference, for the purpose of distributing Tracts; an Agent to promote the cause of Temperance; and also to appoint an Agent or Agents for the benefit of our Literary Institutions; an Agent for the German Publishing Fund; and for other Benevolent Institutions; also to appoint Editors of unofficial papers or magazines published in the interests of the Methodist Episcopal Church, *provided* their Annual Conferences request such appointment, and *provided* further, that in no such case shall the Church incur any financial responsibility.

§ 4. The duty of a Bishop is also, in the interval between the sessions of the Annual Conferences, to change, receive, and suspend Preachers as necessity may require, and as the Discipline directs.

§ 5. To travel through the Connection at large.

§ 6. To oversee the Spiritual and Temporal business of our Church.

§ 7. To Consecrate Bishops, and Ordain Elders and Deacons.

§ 8. To decide all Questions of Law involved in proceedings pending in an Annual Conference, subject to an Appeal to the General Conference;

but in all cases the application of law shall be with the Conference.

§ 9. To prescribe a course of Biblical, Ecclesiastical, and Literary Studies, upon which those applying for admission upon Trial in the Annual Conferences shall be examined and approved before such admission; to prescribe a Course of Reading and Study proper to be pursued by Candidates for the Ministry for the term of four years; and also a four-years' Course of Reading and Study for Local Preachers.

¶ 165. A Bishop may leave without appointment a Preacher on Trial, or a Member of an Annual Conference desiring to attend any of our Literary or Theological Seminaries, whenever he shall be requested so to do by the Annual Conference and it shall seem to him expedient; *provided*, however, that the time thus spent in School shall not count on that required for Probation in the Annual Conference.

¶ 166. A Bishop may, when he judges it necessary, unite two or more Circuits or Stations for Quarterly Conference purposes, without affecting their separate financial interests or pastoral duties.

¶ 167. If a Bishop cease from traveling at large among the people without the consent of the General Conference, he shall not thereafter exercise, in any degree, the Episcopal Office in our Church.

¶ 168. In case there be no Bishop to travel at large through the Districts and exercise the Episcopal Office, on account of death or otherwise, the Districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders in the interval of the sessions of the General Conference, Ordination excepted.

Presiding Elders, and their Duty.

¶ 169. Presiding Elders are to be chosen by the Bishops, by whom they are also to be stationed and changed.

¶ 170. A Bishop may allow an Elder to preside in the same District for any term not exceeding four years; after which he shall not be appointed to the same District for six years; but Presiding Elders in Missions and in Mission Conferences in heathen lands may be appointed to the same District for more than four successive years.

¶ 171. The duties of a Presiding Elder are:

§ 1. To travel through his appointed District.

§ 2. In the absence of a Bishop, to take charge of all the Elders and Deacons, Traveling and Local Preachers and Exhorters, in his District.

§ 3. To change, receive, and suspend Preachers in his District during the interval between

the sessions of the Conference, and in the absence of a Bishop, as the Discipline directs; *provided*, however, that a Presiding Elder shall not change a Preacher in his District from a Charge to which he has been appointed by a Bishop and appoint him to another to which he could not be legally appointed by a Bishop. The law of limitation applies, also, to Superannuated and Local Preachers who are employed in the Pastoral work.

§ 4. It shall also be his duty to be present, as far as practicable, at all the Quarterly Meetings, especially the first and fourth; to call together the Quarterly Conference to hear Complaints, to receive and try Appeals, to renew all Licenses approved by the Quarterly Conference, and to transact such other business as is provided for under the caption "The Quarterly Conferences;" and to furnish the member of the General Missionary Committee for his Mission District, prior to the annual meeting of that Committee, a written statement of the condition of the Missions under his care, and their pecuniary wants.

§ 5. To oversee the Spiritual and Temporal business of the Church in his District; to see that all Charters, Deeds, and other Conveyances of Church Property in his District conform strictly to the laws, usages, and forms of the State or Territory within which such property is situate, and to the Discipline; to see that all

Church property is well insured; to promote by all proper means the cause of Missions, Church Extension, and Sunday-Schools; to report to the Annual Conference the Statistics of the Literary and Theological Institutions located within the bounds of his District, and under the care of our Church, according to the form published in the Appendix of the Discipline; to carefully inquire at each Quarterly Conference whether the Rules respecting the Instruction of Children have been faithfully observed; and to report to the Annual Conference the names of all Traveling Preachers within his District who shall neglect to observe those Rules.

§ 6. To take care that every part of our Discipline be enforced in his District; to decide all Questions of Law involved in proceedings pending in a District or Quarterly Conference, subject to an Appeal to the President of the next Annual Conference; but in all cases the Application of Law shall be with the Conference.

§ 7. It shall be his further duty to attend the Bishop when present in his District; and to give him, by letter, when absent, all necessary information of the state of his District.

§ 8. To direct the attention of Candidates for the Ministry to the advantages of a thorough training in the Literary and Theological Schools of the Methodist Episcopal Church, and also to direct those who are admitted on Trial to those

Studies which have been recommended by the Bishops.

§ 9. To explain to those Preachers who are on Trial, as well as to those who are in future to be proposed for Trial, that they may be either admitted or rejected without doing them any wrong.

¶ 172. If any Preacher absent himself from his Circuit or Station, the Presiding Elder shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Preacher, in proportion to his usual allowance.

¶ 173. A Presiding Elder shall not have power to employ a Preacher who has been rejected by the previous Annual Conference, unless the Conference should give him liberty so to do, under certain conditions.

The Election of Traveling Elders, and their Duty.

¶ 174. An Elder is constituted by the election of the Annual Conference, and by the laying on of the hands of a Bishop and some of the Elders who are present.

¶ 175. The duty of a Traveling Elder is:

1. To administer Baptism and the Lord's Supper, to solemnize Matrimony, and to conduct Divine Worship. 2. To do all the duties of a Traveling Preacher.

¶ 176. No Elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his Office, or even be allowed to preach, among us: *nevertheless*, the final determination in every such case is with the Annual Conference.

¶ 177. Every Traveling Deacon shall exercise his Office for two years before he be eligible to the Office of Elder; except in the case of Missions, or of Churches in a foreign country outside of a Mission or Conference, when the Annual Conferences shall have authority to elect for the Elder's Office sooner, if they judge it expedient.

¶ 178. When a Preacher shall have passed his examination, and been admitted into Full Connection, and elected to the Office of a Deacon, but fails of his Ordination through the absence of the Bishop, his eligibility to the Office of Elder shall count from the time of his election to the Office of a Deacon.

The Election of Traveling Deacons, and their Duty.

¶ 179. A Traveling Deacon is constituted by the election of the Annual Conference, and the laying on of the hands of a Bishop.

PREACHERS IN CHARGE. ¶ 183, § 1.

¶ 180. The duty of a Traveling Deacon is :
1. To administer Baptism and to solemnize Matrimony. 2. To assist the Elder in administering the Lord's Supper. 3. To do all the duties of a Traveling Preacher.

¶ 181. Whenever a Preacher on Trial shall be appointed by a Bishop to a Mission, or a Church in a foreign country outside of a Mission or Conference, or to a Chaplaincy in the Army or Navy, or to a Reformatory, Sanitary, or Charitable Institution or Prison, he may, if elected by an Annual Conference, with the approbation of a Bishop, be Ordained by him before his Probation ends.

¶ 182. No Deacon who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his Office, or even be allowed to preach, among us: *nevertheless*, the final determination in all such cases shall be with the Annual Conference.

The Duties of those who have the Charge of Circuits
or Stations.

¶ 183. The duties of the Elder, Deacon, or Preacher who has the special charge of a Circuit, are:

§ 1. To have the oversight of the other Preachers in his Circuit or Station.

¶ 183, § 2. PREACHERS IN CHARGE.

§ 2. To appoint all the Leaders; to change them when he deems it necessary; and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of leading a Class.

§ 3. To receive, try, and expel Members, according to the Form of Discipline.

§ 4. To hold Watch-nights and Love-feasts.

§ 5. To hold Quarterly Meetings in the absence of the Presiding Elder, and of the Traveling Elder appointed by him as his substitute, and to see that the Stewards provide unfermented wine for use in the Sacrament of the Lord's Supper whenever practicable.

§ 6. To take care that every Society be duly supplied with Books and Methodist Literature.

§ 7. To catechise the children publicly in the Sunday-School and at special meetings appointed for that purpose. It shall also be the duty of each Preacher, in his report to each Quarterly Conference, to state to what extent he has publicly or privately catechised the children of his Charge.

§ 8. To form Classes for the instruction of the larger children, youth, and adults in the word of God, and to attend to all the duties prescribed for the training of children.

§ 9. To give an account of his Charge every quarter to his Presiding Elder.

§ 10. To make a written report at each Quarterly Conference, as follows, namely:

PREACHERS IN CHARGE. ¶ 183, § 10.

QUARTERLY REPORT

*Of the Preacher in Charge of to the
Quarterly Conference, held at,, 18...*

Number of Sunday-Schools within the bounds of the
Charge

State of Sunday-Schools within the bounds of the
Charge

Average attendance.....

Number of Scholars fifteen years of age and over....

Average attendance.....

I have preached times to the children, and
catechised them times during the quarter.

Classes of Children formed for Religious Instruction.

Received into Full Membership.....

Excluded from the Church.....

Received by Certificate.....

Number of Certificates given.....

Deceased during the Quarter

Withdrawn from the Church.....

The following Pastoral labor has been bestowed:

.....
Benevolent Collections during the quarter, as
follows:

Missionary.....

Church Extension.....

Freedmen's Aid Society.....

Sunday-School

Tract

Other objects, namely.....

*The following is to be used only at the Fourth Quar-
terly Conference:*

Subscribers have been obtained for our periodicals,
as follows:

..... Christian Advocate.....

Quarterly Review.....

¶ 183, § 11. PREACHERS IN CHARGE.

Sunday-School Journal

Sunday-School Advocate.....

Sunday-School Classmate.....

....., *Preacher in Charge.*

§ 11. To report the names to each Quarterly Conference and at each Quarterly Love-feast of those who have been received into the Church otherwise than by Certificate, and of those who have been excluded therefrom, during the quarter; also the names of those who have been received by Certificate, the names of those to whom Certificates have been given, and of those who have died or have withdrawn from the Church.

§ 12. To lay before the Quarterly Conference, at each Quarterly Meeting, to be entered on its journal, a written statement of the number, state, and average attendance of the Sunday-Schools in the Circuit or Station, and to report the same to the Annual Conference according to the form published by the Sunday-School Union of the Methodist Episcopal Church, together with the amount raised for the support of Missions, and for the publication of Tracts.

§ 13. To take an exact account of all the matters specified in ¶ 79, Question 29, and report them to the Annual Conference, that their number may be printed in the Minutes, and also to register the Marriages and Baptisms.

§ 14. To examine the accounts of the Stewards.

PREACHERS IN CHARGE. ¶ 183, § 20.

§ 15. To appoint a person to receive the Quarterly Collection in the Classes.

§ 16. To see that public Collections be made Quarterly, if need be.

§ 17. To encourage the support of Missions, Church Extension, Freedmen's Aid Society, and Sunday-Schools, and the publication and distribution of Bibles, Tracts, and Sunday-School Books, by forming societies and making collections for these objects in such way and manner as the Annual Conference to which he belongs shall from time to time direct. If the Annual Conference to which he belongs should not give any directions on the subject, to take up a Collection in the course of the year, or raise a Subscription, as he may judge expedient, the proceeds of which shall be at his disposal for the purchase and distribution of Tracts.

§ 18. To take an annual Collection in each of his appointments in behalf of the Sunday-School Union.

§ 19. To take a Collection annually in each of his appointments in behalf of the Board of Church Extension and of the Freedmen's Aid Society.

§ 20. To defray the expenses of the Delegates composing the General Conference, a Collection shall be taken up in each Circuit and Station some time previous to the sitting of the Conference; and the sums so collected shall be brought up by the Delegation to the General Conference,

¶ 183, § 21. PREACHERS IN CHARGE.

and applied to the object herein contemplated, in proportion to the expenses of the several Delegates.

§ 21. To call the Committee on Temperance together at least once in three months for the purpose of considering the best means to be employed for promoting the cause of Temperance in the community.

¶ 184. It shall be the further duty of the Preacher in Charge:

§ 1. To make, at the close of each Conference year, a regular Catalogue of the Members in towns and cities by streets and numbers.

§ 2. To leave his successor a particular account of the Circuit or Station, including an account of the Subscribers for our Periodicals.

§ 3. To enforce vigorously, but calmly, the Rules of the Society.

§ 4. To suffer no Love-feast to last above an hour and a half.

§ 5. To furnish all Members of the Church about to remove from one Circuit or Station to another with a Certificate of removal, in the form specified in ¶ 48, § 5, and to inform them that without such Certificate they will not be received into the Church in another place, and that the Certificate will not be valid for a longer period than one year from the date thereof; but if for any cause it has been impracticable to present the Certificate within the year, it may be renewed by

PREACHERS IN CHARGE. ¶ 184, § 9.

the Preacher in Charge of the Church from which it was received.

§ 6. It shall also be the further duty of the Preacher in Charge, wherever practicable, to notify of such Certificate and removal the Pastors of those Charges within the bounds of which persons having received such Certificates shall have removed. Also, on receiving Certificates, to inform the Pastors of the Charges from which the Certificates were given, and to send Certificates for all Members removing without them to the Pastors of the Charge within whose bounds they have removed; and if said address cannot be ascertained within one year, the person shall be marked "removed without Certificate;" *provided*, that when a Member wishes to remove his residence out of any particular Charge, and there are, in the judgment of the Preacher in Charge, sufficient reasons for withholding a Certificate, and the Member is willing to be tried, the Preacher shall be liable to a complaint for maladministration unless he proceed in the trial of such person.

§ 7. Certificates of removal shall not be given unless a change of the place of holding Membership is actually intended.

§ 8. A Preacher may give a note of recommendation to any Member who wishes to unite with any other Evangelical denomination.

§ 9. When any Member in good standing proposes to withdraw from the Methodist Episcopal

¶ 184, § 10. PREACHERS IN CHARGE.

Church he shall communicate his purpose in writing to the Preacher in Charge of the Circuit or Station. On receiving such notice of withdrawal, the Preacher in Charge shall enter the fact of his withdrawal upon the records of the Church.

§ 10. To recommend every-where decency and cleanliness.

§ 11. To read and explain the General Rules at least once a year in every Congregation.

§ 12. The Preacher who has the charge of a Circuit or Station shall appoint prayer-meetings wherever advisable in his Charge.

§ 13. Wherever it is practicable, he shall so arrange the appointments as to give the Local Preachers regular and systematic employment on the Sabbath.

§ 14. He shall take care that a fast be held in every Society in his Charge on the Friday preceding every Quarterly Meeting, and that a memorandum of it be written on all the Class papers.

§ 15. To license such persons as he may deem proper to officiate as Exhorters in the Church, according to the provisions of the Discipline.

¶ 185. The Preachers who have the oversight of Circuits or Stations are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who is found guilty of any fraud.

Supernumerary Preachers.

¶ 186. A Supernumerary Preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a Member; but he shall have no claim on the Beneficiary Funds of the Church except by vote of the Conference; and he shall be subject to all the limitations of the Discipline in respect to re-appointment and continuance in the same Charge that apply to Effective Preachers. In case he be left without an appointment he shall have a seat in the Quarterly Conference, and all the privileges of Membership, in the place where he may reside. In case he lives beyond the bounds of his Conference, he shall forward annually a certificate similar to that required of a Superannuated Preacher.

Superannuated Preachers.

¶ 187. Every Superannuated Preacher, who may reside without the bounds of the Conference of which he is a Member, shall have a seat in the Quarterly Conference, and all the privileges of Membership, in the Church where he may reside; and he shall annually forward to his Conference a certificate of his Christian and Ministerial conduct, together with an account of the number

¶ 188. UNACCEPTABLE PREACHERS.

and circumstances of his family, signed by the Presiding Elder of the District, or the Preacher in Charge of the Circuit or Station within whose bounds he may reside; without which the Conference shall not be required to allow his claim, and may locate him without his consent.

Locating Unacceptable, Inefficient, or Secular Preachers.

¶ 188. When a Traveling Preacher is so unacceptable, inefficient, or secular, as to be no longer useful in his work, the Conference may request him to ask for a location; and if he shall refuse to comply with the request, the Conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the Conference may, without formal trial, locate him without his consent, by a vote of two thirds of the Members present and voting; *provided*, however, that in no case shall a Preacher be located while there are charges against him for immoral conduct.

General Directions concerning Local Preachers.

¶ 189. The Quarterly Conference shall have authority to license proper persons to preach, to examine them in such Course of Study as the Bishops shall prescribe, and to renew their Licenses annually, when, in the judgment of said

Conference, their gifts, grace, and usefulness warrant such renewal; to recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons or Elders' Orders, or for admission on Trial in the Traveling Connection; and to try, suspend, and deprive of Ministerial Office and Credentials, expel or acquit, any Local Preacher in the Circuit or Station against whom charges shall have been preferred; *provided*, that no person shall be licensed to preach without the recommendation of the Society of which he is a Member, or of the Leaders and Stewards' Meeting; and no Member of the Church shall be at liberty to preach without such License. Nor shall any one be licensed to preach, or recommended to the Annual Conference to become a Traveling Preacher or to be Ordained, without first being examined in the District or Quarterly Conference on the subject of Doctrines and Discipline. In all cases the Candidate shall first pass a satisfactory examination in such Course of Study as the Bishops shall prescribe.

¶ 190. Every Local Elder, Deacon, or Preacher shall be amenable to the District or Quarterly Conference where he resides for his Christian character and the faithful performance of the duties of his Ministerial Office. He shall have his name recorded on the journal of said Conference, and also enrolled on a class paper, and shall meet in Class; and shall make to each District

or Quarterly Conference to which he is amenable a report of his labors, as follows : 1. Number of Sermons preached ; 2. Number of Prayer-meetings attended ; 3. Number of Class-meetings attended ; 4. Number of Sunday-Schools attended ; 5. Marriages solemnized, and the names of the parties married, that they may be entered by the Preacher in Charge upon the Church Records ; 6. Number of Baptisms administered ; 7. Number of Funerals conducted ; 8. Miscellaneous Items. If a Local Preacher be found neglectful of any of the above duties, or unacceptable in his Ministerial Office after due trial, the District or Quarterly Conference, if it judges it proper, may deprive him of his Ministerial Office. And when a Preacher is located, or discontinued by an Annual Conference, he shall be amenable to the Quarterly Conference of the Circuit or Station where he had his last appointment.

¶ **191.** Whenever a Local Elder, Deacon, or Preacher shall remove from one Circuit or Station to another, he shall procure from the Presiding Elder of the District, or from the Preacher in Charge, a Certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher in other places.

¶ **192.** The Presiding Elders and the Preachers in Charge are required so to arrange the

and has obtained from the District or Quarterly Conference of which he is a Member, a recommendation certifying his qualifications in doctrine, discipline, talents, and usefulness, signed by the President and countersigned by the Secretary. He shall, if he cannot attend, send to the Annual Conference such recommendation, and a note certifying his belief in the Doctrines and Discipline of our Church. The whole being examined by the Annual Conference, and approved, he may be ordained.

Exhorters.

¶ 197. An Exhorter shall be constituted by the recommendation of the Class of which he is a Member, or of the Leaders and Stewards' Meeting of the Circuit or Station, and a License signed by the Preacher in Charge.

¶ 198. The duties of Exhorters are, to hold meetings for Prayer and Exhortation wherever opportunity is afforded, subject to the direction of the Preacher in Charge ; to attend all the sessions of the District and Quarterly Conferences ; to be subject to an annual Examination of Character in the District or Quarterly Conference, and a renewal of License annually by the Presiding Elder, or Preacher having the Charge, if approved by the District or Quarterly Conference.

appointments, wherever it is practicable, as to give the Local Preachers regular and systematic employment on the Sabbath.

¶ 193. Whenever a Local Preacher shall have a Pastoral Charge, he shall hold his Church relation in said Charge.

Local Preachers and their Ordination.

¶ 194. A Local Preacher shall be eligible to the office of a Deacon after he has preached four consecutive years from the time he received a license, and has obtained a recommendation from the District or Quarterly Conference, after proper examination, signed by the President and countersigned by the Secretary, and after his character has passed in examination before the Annual Conference and he has obtained its approbation.

¶ 195. A Local Preacher who has been licensed three consecutive years before his admission on Trial in an Annual Conference shall be eligible to the Office of Deacon after he has preached one year in the Traveling Connection and has obtained a recommendation from the District or Quarterly Conference of which he is a member, and his character and qualifications have been examined and approved by the Annual Conference.

¶ 196. A Local Deacon shall be eligible to the Office of an Elder after he has preached four years from the time he was ordained a Deacon,